

## SPECIAL FEATURES OF THIS ISSUE:

Scientific Interpretation of the Apocalypse.—Gold Power on the Throne.—Deity in Personality.—Mysteries of the Universe.—Editorial Topics.—Koresh in the Masonic Temple.—The Crime of Usury.

# THE FLAMING SWORD

November 23, 1900.

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Manifestation of Deity in Personality.  
**Berthalidine, Matrona.**

In Editorial Perspective, Editorial Discussions, and Miscellany, World's News, etc.

**Prof. U. G. Morrow.**

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It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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## A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Book of Revelation.

### Part VIII.

The Son of Man in His Least and Greatest Forms; Explanation of the White Hairs and Flaming Eyes; the Brazen Feet and Voice of the Waters.

*And his head and his hairs white as white wool, as snow; and his eyes as a flame of fire.* Rev. i: 14. (From the Original Greek).

THE REVELATOR describes the Son of man, not only in his least form, as an individual and personal being, but as the universal or Grand Man. As the Grand Man, the head implies the Sons of God, for the Order of Melchizedek, the firstfruits unto God and the Lamb, constitutes the offspring of the Lord Jesus. These firstfruits are the product of His life; he is multiplied and resurrected in them, and they are precisely what he is; namely, the firstfruits of the resurrection. The head implies the all of life, not as to the spiritual, but as to the natural degree, for the all of life does not exist except in the natural. Those who are in the natural head of the Grand Man are in the Lord's natural life; for as the Lord, the Son of God, was made perfect in his external and material life, so the Sons of God—produced from him as their Father, they being his Sons—will become perfect in their sonship, which is also in their natural life. The whiteness of the head signifies the chastity of these offspring of the Lord God in their natural and bodily lives.

*His hairs are also white like wool.* It must be remembered that the Lord Jesus was called the Lamb of God; he was also called the Lion of the tribe of Judah. He is called the Lamb by virtue of certain principles, and the Lion by virtue of other principles; he is *the head of the serpent* by virtue of still other principles. Be-

cause he is the Lamb of God, the hairs of his head are referred to as like wool. As the Lamb of God, the Lord Jesus was the begetter of life in his offspring. The Sons of God (who comprise the firstfruits of the resurrection, at the end of the age) will stand out in the flesh, for they will be the offspring of the Lord Jesus, like Jesus the Lord, their Father, and his life is in them. They constitute the ultimates of his powers of regeneration. As the hairs of the head constitute the cast off elements and ultimates of the activities of the head, so the natural body of the resurrection comprises the part of life to be cast off at the theocrasis and final absorption of the Sons of God. That the hairs are white like wool, signifies that the begetting forces are no longer employed in natural generation; that the desires are made chaste, and that the intellect and affections are devoted to the things and uses of the arch-natural life.

The Lord as the Lamb of God, signifies the begetting power of God, and wool is the ultimate of that power. When the Sons of God mature, they are the light of the body; and as the light of the body is the eye, and as there are many Sons of God, there will be many eyes—for every Son of God is an eye. They will be as a flame of fire, because they enter into their invisible domain as the final fruits of regeneration, through a flame which is like that in which Elijah ascended, and likewise the Lord Jesus.

Contrary to what the modern church teaches, the

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Lord was consumed in a flame. His body was resolved to energy—the energy called the Holy Spirit. He constituted the central point of the anthropostic cosmos, and his theocrasis—a combustion in which his physical body was consumed—corresponded to the combustion which obtains at the very focal point of the alchemico-organic (physical) cosmos. The transmission of his life, imparted to the primitive church, will be manifest as a general conflagration at the end of the dispensation now closing. The Lord Christ will have multiplied his life in men; as he was the eye, and therefore the light of the body, his life multiplied in mankind will constitute many eyes; and their general conflagration is the flame of fire in which the dispensation culminates.

*And his feet like to fine white brass as in a furnace; and his voice as the voice of many waters.* Rev. i: 15. The Sons of God not only constitute the feet (extremity) of the dispensation, but the divine natural things of life. That which is the outermost of being, as related to things inner and innermost, comprises the feet. They are like fine white brass, because brass is the union of two metals. The Sons of God are the union of truth and good (silver and gold are substances which symbolize truth and good), and also of things natural and things spiritual. They are the divine spiritual and the divine natural men. It is for this reason that His feet are like fine white (chaste) brass as in a furnace, because they come from the furnace.

The Sons of God at the end of the age will be the product of the application of the science of life, through the Messenger of the Covenant. They are the sons of conjunction, that is, the sons of Levi, the product of the application of the antitypical Levitical priestly office, the product of sacrifice. They will be manifest as the product of the office of Elijah the prophet. “For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly [this includes all that live or exist, for all are wicked, but those who confess and repent will get into this fire of purification], shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” This

fire is the furnace where His feet are purified, and whence they come as fine white brass.

“*And his voice [the product of the Word, Logos, from legein, to speak] as the voice of many waters.*” “The waters which thou sawest \* \* \* are multitudes, peoples, nations, and tongues.” It is the voice of God, the voice of the Son of God made manifest in the product of his planting, the planting of the Son of God. Let it be understood that the Lord Jesus, who was the Son of God, had within him the Father; that he was the Father, Son, and Holy Ghost. This Son was planted at the beginning of the dispensation, and matures as the many Sons of God at the end of the dispensation. These Sons of God constitute the voice of God, that is, the word of God expressed in the multitude as the sound of many waters.

“*And having in his right hand seven stars; and out of his mouth a sharp broad sword, two-mouthed, proceeding; and his appearance as the sun shining in his strength.*” Rev. i: 16. The right hand of God is his power. As the seven stars are seven angels clothed with divine authority and power, they are in His right hand. The seven divine Messianic manifestations of the past, are the seven angelic manifestations of Deity. At the end of the age they are involved in one, as the five preceding the Lord Jesus were involved in the sixth, the Lord himself, this one at the end of the age will include the prior six, hence in the highest sense he will constitute the seven angels; but in the broader sense, the seven angels are the seven churches, for they are each in the form of a man.

“*Out of his mouth*” means literally, the resurrection, for it is from the resurrection that the Word of God proceeds. It is a sharp two-mouthed sword, because it includes both the letter and the spirit of the Logos. “The letter killeth;” this is the killing edge of the sword. There can be no immortality until the old man is made dead. This death must be accomplished by the letter of the Word (not the Bible, but the Logos), which killeth. When the old man is killed by the letter, then the spirit can make alive; hence the importance of the true science of the Word, the science being its letter. The Sons of God will be the light, the sun of the world; for this reason His appearance is as the “sun shining in his strength.”

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It is a poor general who yields defeat to the first repulse; and they are poor soldiers who will not follow their leader into a renewal of attack because of repulse in the first, second, or third engagement. Whosoever regards earthly ties of more value than this cause is not worthy of the cause; and whosoever holds the ties engendered by the processes of sin as more sacred than such as can bind men to God, cannot have part in the resurrection to Life.

In the time of the war there are many no doubt who, actuated by motives of patriotism, are willing to sacrifice home, family, and associations, and great honors are awarded those so imbued with the love of country that they would sacrifice home and life, if necessary, to save the government from disruption. The love of God is greater than the love of country, and as a theory is so regarded by the church and the world; but practically it is a farce.

## Enthronement of the Gold Power.

Legislation in Favor of the Wealthy and Against Interests of the Masses; the Gold Power Controls Until the Final Crisis of the Age.

**T**HREE ARE EIGHTY MILLIONS of population under the direction of the Government of the United States, and subject to its financial and commercial laws. A majority of these people are producers of the wealth of the nation, whether in the hands of the Government, or in the coffers of the multimillionaires of the country. Shall our legislation be controlled by the people, in the interests of the masses and for the benefit of the wealth producer, or exclusively for the robber barons, multimillionaires, corporations, the bloated bondholders, and the bankers of the world? There is no question but that the laws are made in the interests of the rich, because the rich—if not the actual legislators—constitute the controlling power in all our law-making departments; and our experience and observation have taught us that the rich not only despise the poor, but when in power they will invariably legislate in their own interests and in direct opposition to the welfare of the wealth-producer.

We have had four years of republican prosperity, with a prospect of four years more of the same kind of happiness to the man who has the “full dinner pail”—upon which the grocer has the first unpaid claim. It is said that there are more than four hundred millions of dollars in the treasury of the United States (with which to build a greater navy, and to develop resources for the protection of the banker interests of the world, pre-eminently, Lombard street); but are these millions adding to the happiness of our people? What is the connection between these millions and the working-man? Has the business of the small dealer improved under the republican *regime*? Has there been an increase in the value of real estate?—for this is the true index to a genuine or a fictitious prosperity. Are the farmers and laboring masses reaping the benefits of our boasted prosperity, and have the wages of the working and clerical masses advanced in proportion to the rise in the Standard Oil stocks?

The gold power seated on the throne of dominion, has had an endorsement by the people of the United States. The democratic issue of 1900, “Teddy shot a defenseless and fleeing Spaniard in the back,” has so wrought upon the American impulse as to create a “landslide” for the republican party, which demonstrates not only the military genius of the century, but especially of the American mind toward that only true greatness characterized in the right of might, the fundamental principle of the competitive and military tendency of the age.

The fact that we owe a few billions of dollars and have guaranteed the payment of these billions to the

bondholders in gold, while conscious that there is not gold enough in the world to meet this obligation imposed upon us by the brokers of Lombard st., has not appalled the voters of the American public. The American people have yet to learn that it is easier to borrow than to pay. The millionaires who determine our legislation, have but one purpose in forcing the gold standard upon the governments of the world; that purpose is to reduce the standard to the minimum, that it may increase its power to demand interest to the maximum. These bondholders and money-lenders prefer to loan their money to governments than to individuals or corporations, and especially when they know they can and do control all legislation in their own interests. When Standard Oil stock jumps up a few points because of the result of the election, and by virtue of this fact Rockefeller puts twenty millions of dollars in his vest pocket, it is because the price of gold has increased proportionately, and the demand upon the wealth-producer is proportionately greater, for he fills the coffers of the millionaires and foots all their bills.

Our readers must not infer that because we oppose the gold standard or “sound money” idea, as the robber trusts, bankers, and brokers of the world delight in calling the millionaire’s money god, that we are in love with the democratic party and bimetallism. If it were possible for a correct financial system to obtain under the competitive system, which means a simple process of regulating the exchange of products,—for this is all that money, as it is called, purports to accomplish,—it could be done easily and directly without any complications through which the rich can gull the poor and compel them to yield all their substance to increase the power of the wage-slave driver, for the oppression of the “common people.”

The gold in the money markets of the world is watered stock; it is a fictitious representation of wealth. The valuation set upon it is not intrinsic; it is not even performing the uses of money. If the governments of the world should agree to remove their stamps from gold, it would not be even a “fifty-cent dollar.” Its monetary power being destroyed, its demand as a commodity of commerce would be limited to its value as essential to the arts. If gold were demonetized it would be comparatively valueless. The money kings will not admit this, but the people can and will be educated to the truth of the matter; and when this is accomplished, the bottom will fall out of the millionaire’s tub, and it will become the bottomless pit into which he, the money lord, will fall.

If a man who is regarded financially sound wishes

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to negotiate a transaction, he gives his note on a cheap piece of paper. This is backed by his credit, predicated upon the basis of his wealth. It is a simple process, direct from the debtor to the creditor. This note is negotiable. If a man is willing to take my paper, which is merely employed as a convenience for transactions in the exchange of the products of labor, or labor itself, I would be a fool to volunteer to depreciate my credit by agreeing to purchase an amount of gold equal to the transaction, and placing it in my safe as security for a payment which my credit had already guaranteed.

Our nation is a man. It is the nation as one man which gives its promise in any transaction. Our ability to pay what we promise resides in the inexhaustible resources of the country, with the industrial possibilities of eighty millions of civilized people. Is this a good guarantee for the delivery of our goods? If not, let us put our stamp on gold that we do not own, on the gold we borrow and upon which we pay interest; let us by this process increase its valuation 90 per cent—which we do by endorsing the gold standard throughout the world; let us pay this 90 per cent on the watered stock in gold which we, through our indifference toward the money power, have allowed that power to usurp. This is the power behind the throne—the power which dictates our laws; the power which says to our legislators: "We must enslave the masses by some process which we can absolutely control; help us in our determination to steal the products of labor and make slaves of men; help us to reduce eighty millions of boasting freemen to the serfdom of the bond-age! Demonetize your paper money, which the people through your instrumentality can issue without limitation, and which is beyond our control; then demonetize silver; reduce the medium of exchange to the gold standard, and by this means make of it a thing to be desired above all things, thus taking away from it its function as money, and placing in our hands the instrument for their destruction!"

The American people never had so perfect a medium of exchange as when they possessed the financial system which was good enough for the greatest emergency through which they have ever passed. It was too good for the people, but death to the bondholder and the Shylock broker. Do we advocate a return to greenbackism, under the competitive system? No; the gold power has come to stay until the crack of doom, and we can assure our readers that the crisis is not to be long delayed. September 22, 1899, we wrote as follows for THE FLAMING SWORD of that date:

"It will be remembered by the readers of THE FLAMING SWORD, that during the last national campaign we predicted the success of the gold standard party, on the ground that the golden calf would be elevated to the sanctuary of the modern soul, to the altitude of the highest human love—the love of money. This prediction we predicated upon the basis that as the golden

calf set up in the most holy place in the reign of Manasseh, king of Judah, was the sign (in type) for the destruction of the temple at Jerusalem, so the exaltation of the modern god, Moloch, the golden calf in antitype, must occupy the same exalted place in the hearts of the people before the vengeance of God could be displayed in the overthrow of the evils now afflicting society."

We further said: "Before us as we write is the San Francisco *Examiner*, from which we quote the following:"

The American Bankers' Association puts itself on record unequivocally in favor of the gold standard today, by adopting a resolution, the meaning of which nobody can mistake. That action, taken in connection with the placing of Colonel Myron T. Herrick, President McKinley's close friend, in line for the Presidency of the association in 1901, made it quite a day for the National Administration. The adoption of the gold standard resolution was not, perhaps, a surprise. The association is a sound money body from end to end. Heretofore, all attempts to induce the association to take any action which might be regarded as of a political character have failed; but today the view was taken that the money question was one which ought to be elevated above politics. So when the resolution was brought forward, the association forgot its historic rule and voted for the declaration enthusiastically and unanimously. The resolution in full follows: "The bankers of the United States most earnestly recommend that the Congress of the United States at its next session enact a law to more forcibly and unequivocally establish the gold standard measure of all values in the United States; that all obligations of the Government, and all paper money, including circulating notes of national banks, shall be redeemed in gold coin, and that the legal tender notes of the United States, when paid into the Treasury, shall not be reissued except upon the deposit of an equivalent amount in gold coin."

"While it is a fact that the republican party went before the people with the sop, to put forth its best endeavors to insure bimetallism to the United States, it was never the intention of the oligarchy—in whose interests the republican party was run—to fulfil the pledge. It was never the purpose of the leaders of the republican party to fulfil the pledge made to the people, nor did many of the 7,000,000 republican voters give any consideration as to whether the single standard or bimetallism was the preferable thing. The efforts of the money power in the expenditure of millions of dollars to insure an administration which they could manipulate in the interests of the money lenders of the world, succeeded in accomplishing satisfactory results to that power. The seven millions of people who were in favor of the gold standard, or indifferent as to the policy of the republican party, but who would follow it though it went straight to perdition, are enthusiastic over the one great thing that the republican party has accomplished—the destruction of Spanish dominion in America. The last Administration of the democratic party lost the opportunity of a generation; the republican party seized it, and the hearts of the American people pulsate in unison over the achievement. The enthusiasm will not subside before another election."

How well we understood the situation, the results of the last election can determine. We will not return to a monetary system in the interests of the common people. The money power will hold the reins until the crash comes. It will be the great battle of Gog and Magog. The people have set up the golden god; it is the calf of their desires and their ambitions. The gold god will reign to the end—and the time is short.

## Manifestation of Deity in Personality.

The Revelation of God in His Natural Expression of Life and Truth; the Religion of the Coming Brotherhood; the Messiah and His Message.

BERTHALDINE, MATRONA.

"**T**HY WILL BE DONE in earth," is an expression of prayer taught the primitive Christian church by its Deific Head; and it exemplifies the religious spirit which must animate any movement that successfully establishes organic social righteousness in earth. An absolute knowledge of the will of God is certainly essential to the doing of it. The source of the derivation of such knowledge is necessarily its primary possessor—a primary being of knowable form and functions with which to make himself known as such source to all having derived form and function, and possessing a derived existence.

Humanity is called upon by the voice of every language of thought to know its Creator, its origin, and its destiny. God must be personal if he is universal Cause, for there is naught in effect which is not primarily in cause. He must also be related as center to circumference—every circumference being dependent upon a center of whose radiations it is a defined limit, from which they reflect for perpetuity through reproduction from the first Cause. The central personality of Deity is the involution of all things from which proceeds all evolution, all being in dependence upon the One for their reunion in the divine Unity.

Time extends in cycles or dispensations of order, and each has a primary central personal cause—the age-lasting order being the evolved language of its primary Word. The personal involution of a cosmos or order is therefore its legitimate Hero, whose will must be done in earth in order that whatsoever he involves may be evolved during his dispensation. Such an evolution redounds to his glory and honor, and to the ultimate blessing of his creation—for whom he lives, moves, and has his being. The age-lasting life of a individual existence in the generation of a Word, depends entirely upon knowing the God of his age, and upon doing his will. In the supreme sense, no one can do the will of God but God; therefore God must be *in* whoever would do his will; and as a servant of the Most High, he must be as clay in the hands of the potter. God only can make himself known, and can be known only by those whom he has prepared to receive him by a previous manifestation and impartation of himself in a certain degree.

Nineteen centuries ago the true Christian Deity, the Lord Jesus—the manifest Will of God, the product of the laws of divine being fulfilled—gave himself for the life of the order or church prepared by evolution from the God of Abraham to receive him. Paul, an Apostle of that order, declared that "of his own will begot he us." The will of this Deific Hero was, that men should come to the knowledge of his God, Eloah-Jehovah, the unity of divine love and wisdom, within him. The science of the universe, the evolution of himself, alone can reveal this. The selfhood He imparted to the

church prepared to receive him, was that of the supreme true lover of divine wisdom, who alone rightly estimates the value of true science.

Science is the servant of the true religion it reveals, the true religion being the omnipotent rebinding of the love of God manifest in his causative personality. To know God through the applied science of his righteousness, is life eternal. To know Him scientifically is to know him in the ultimates of his being, as cause and effect personified, that he may be personally known and loved, and his personality so absorbed that a conjunctive unity of the divine person with that of his worshipers may result, and his divine humanity be multiplied. This multiplication constitutes his divine kingdom of many Sons in the earth.

Koreshans are asked why so much emphasis is laid upon the law of polarization, and the personality of Deity in the movement they represent. Many harmonious replies may be given. We know that this world or age has a harvest resulting from the planting of that holy Seed—the Lord's body, which must be ripened and prepared for the last supper of the great God; ripened for immortality and eternal life by the promised Sun of Righteousness. It is God's declared will that men should know him; and He but obeys the laws of revelation when he makes such knowledge possible by personally revealing himself, that he may be personally known, supremely loved, and implicitly obeyed. He comes, therefore, as the one Scientist who knows to do the will of God because God is in him.

The ultimate manifestation of Deity on the plane of our common humanity, is referred to by the prophetic spirit, as the presence of the Assyrian, or the Scientific reasoner, able to disclose to the world the mysteries of Godliness. This divine service of the Most High to humanity is for the purpose of saving sinners from their sins, by delivering them from the powers of darkness. With their understanding opened, they are no longer mystified by what are called the problems of life, nor left to speculate as to their origin and destiny; for they are made fully aware of the science of the law, through obedience to which the Lord Jesus attained that life and immortality brought to light by his manifestation.

It is certainly a rational conception that the Deity, the central source of all mentality, becomes centrally personified and related to his dependent humanity in ways most efficient, to result in its approach to and conjunctive unity with Him. Such a conception is a primary one in the foundations of Koreshanity; and it is proclaimed as a fundamental doctrine that the Almighty Eloah, the God of Jehovah, known to the world as Jesus of Nazareth, has entered into conjunctive unity at the close of the age with a man of our common humanity, born in mortality like ourselves, to make of

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him a new Deific Name—a Name demonstrating the transforming powers of the mind of God which renews the life of all things. This “New Name” or personality to be in manifest conjunction with the centralization of the divine mental energies at this epoch, was declared centuries ago by the prophet to be one named CYRUS or KORESH. It is a fact that a man possessing this name has appeared in humanity, in due season, as Prophet, Priest, and King, to minister to such as are prepared to receive his message.

As all the begotten of the will of God intuitively desire to grow into knowledge of that will until they become men in Christ, perfect in wisdom and understanding, they are looking for the coming of One who knows, and are ready to recognize him as the name or personality of their life source, and as the possessor of the science of their God—unified wisdom and love. Koreshanity is naught without the accepted Unit of its being, its Hero, whom to know aright means for the Koreshan the attainment of immortality and life—age-lasting life in the immortal, incorruptible flesh of Jehovah, and eternal life.

Many may be enthusiastic about the Koreshan system of Cosmogony, or its system of Equitable Commerce, and co-operative industry; we are glad to have them so, but if they find no place in their thoughts and in their hearts for the Source of Koreshanity, in its personal manifestation, they are still without the knowledge of the way of life. Koreshanity is the religion of the one kingdom in earth in which the will of the Lord God will be done; for KORESH is the one man who has a true scientific understanding of that will, to declare to the people prepared as the fruitage of this age, to do it. This prepared people is chosen of God to enter into that supreme ultimate trust and combine—the Social Theocracy of the God kingdom.

The God-men are the only ones in any divine sense brothers, and are the only men who will ever enter into and demonstrate the power and glory of the Brotherhood instituted by that elder Brother of the whole House of Israel—the Lion of the tribe of Judah. Of this brotherhood Joseph was promised the chief rulership; and the name of the anointed Shepherd and Stone of Israel, is CYRUS. This Shepherd King, whose

Bride is the New Jerusalem, High Priestess of the Sun of Science, is now present in this land of more than Egyptian darkness, which he will illumine with that greater light of the Lord’s day, the Sun of Righteousness—true science of

Love divine, all love excelling,  
Joy of heaven to earth come down.

The law of divine love is fulfilled in the performance of use to the neighbor, the neighbor being the coworker in Christ, the true Vine, dwelling in the unity of the communistic fellowship typified by the fig-tree—the unity or binding power of the fellowship being the “one Lord, one faith, and one baptism.” The Lord’s Anointed, the Messiah of this age, is the storehouse of the divine love and wisdom with which this world is to be baptized. We are exhorted to send all our tithes to the Lord’s storehouse if we would receive the blessing of the baptism due to be poured out, that the knowledge of the Lord may fill the earth as the waters cover the sea. The coming baptism is to bring all who seek the Lord of the harvest of this age, into conjunctive unity with the God of the world to come, and into the glory that excelleth—the glory of all known preceding worlds.

“When Christ who is our life shall appear, we shall appear with him in glory.” Glory is the radiance of light. Divine light is true science, from the unity of wisdom and love, which in its harvest glory is manifest in the Sons of God, creators of eternal life, without beginning of days or end of years, and giving age-lasting joy to the winners of every Christos, who is the perpetuator of God in humanity and humanity in God. The Christos or Messiah is the one altogether lovely, production of each age, and most precious to all who believe. Without him we are nothing; with him we may become as Gods knowing good and evil, may eat of the Tree of Life, which produces the fruit of the God kingdom, and with him be translated to the throne of God.

If any man glory, let him glory in the Lord, for his is the glory that excelleth. Koreshans should be animated by the deepest reverence for him whom they regard as the Ripener and Reaper of the fruit of the Tree of Life, because he gives to the world the science of the truth, the Light of the world to come, which quickens the earth to newness of life—the love of God.



The Lord Jesus, the incarnate God, that is, God in the flesh, came into the world not to save man in the violation of law, or by faith without the works of the law, but by faith in the works of the law. He came to put life into man—God’s life—that man might be able to keep the law. No being in the universe can keep the law but God. The law is “infinite,” eternal, and divine. Man will keep it when he is “infinite,” eternal, and divine, or when God is in him as completely as he was in Jesus the Christ.

The law of appropriation or eating is, that the substance eaten is transformed to the body making the ap-

propriation. The church which ate the body and drank the blood of the Lord (through his theocrasis) was a sinful church, and was not to come into life until raised up at the last day, or end of the *aion*; that is, dispensation or age. The power that was to raise up, was the life of God, which the church, as the Grand Man, or the sinful body of Christ, has eaten.

Men may talk of the intolerance of a people and a religion urging the execution of the Lord of Glory in the beginning of the Christian age; but it bears no comparison to the ripened religious ignorance, bigotry, poisonous venom, and intolerance of today.

## In the Editorial Perspective.

THE EDITOR.

THE UNIVERSE is the great system of existence; it is the great complex world comprising all the various kingdoms or planes of life, from the mineral to the divine. The machinery of the universe is intricate; every principle of mechanics, of physics, and of applied electricity, is utilized in speeding the sun in his orbit, in impulsing the planets in their paths, and moving the stars in their courses. The gigantic battery—the immense dynamo, generates the forces which sweep the seas, which warm the earth, which stimulate the plant, and which invigorate man. Men of all ages have known of these wonders; but they have not always been able to penetrate the veil of mystery which precludes views, by curious eyes, of the workings of the subtle energies in every form of life. There has never been a darker period in the intellectual world than that which now envelops humanity. The world is full of mystery; life is not understood; God is unknown—yet the universe now contains all that man has ever known, all that God has ever conceived; and it constitutes the field of future exploration and exploitation. God and his universe are always revealed together, for the Creator himself is manifest in the universe in its least form, the microcosm—the perfect Man. Koreshanity is the uncovering of the form of the earth, the unveiling of the tabernacle of heaven; it exposes the character of man, and discovers God as the shining Sun of the world of humanity. We take the keys of Alchemy and pass with ease from department to department of human knowledge; with the eye of Science we may explore the smallest cell and the great shell; we may connect, in our logic, the molecule and the man. The universe is the great laboratory of life. The great Alchemist takes the crudest substances from the bowels of the earth and puts them through millions of transformations and complex distillations, until they are ready to be absorbed into the very consciousness of Deity. The great world with all its resources, contributes to the life of man and to the luxury of the Gods. Thousands of years ago the knowledge of Universology covered the earth as the great intellectual Light of the world. Humanity was in the form of the cosmos, with its anthropostic solar sphere inhabited by Solar Men. In the great declension, the breaking-up of the great ages of light, the science of cosmogony was lost; and that which remained were but traditions of the teachings of the Solar Men and their relation to the universe of humanity. It was but natural that the world, when it presumes to occupy the position and altitude of the central Mind, should pervert the truth and see through eyes of illusion. When man began to reason again, how inevitable, in his ignorance, was the conclusion that the earth was the center of the universe—for had not the Solar Man stood at the center? This was the first conception that the earth is convex—it was a perversion, a fallacy; but it was the starting-point of that series of conclusions which ultimated in the Ptolemaic system of astronomy—and it was but a step from the system of Ptolemy to the gigantic fallacies of Copernicus, Kepler, and Newton!

We are frequently called upon to answer the objection made to the Koreshan Geodetic Survey in 1897, that it would be impossible to make adjustments so accurately as to eliminate an angle of .000082 of an inch, which is supposed by some to be the angle of deviation from a true rectiline, of each twelve-foot section of our apparatus, necessary to follow the curvature of the earth. The minute angle enters into the objection against our processes of leveling the first section at the beginning of the line of survey as well. We always enjoy driving our

critics into the position of inconsistency—they have never urged such objections against the work of the astronomer. The axis of an astronomer's meridian circle is supposed to be level—at least, the bubble in the spirit-level attached is so sensitive as to move if the axis is thrown out of level .00001 of an inch; and this is less by 82 times, than the figures which constitute the basis of the frequent objection to our survey. But for a marvel of accuracy, observe the astronomer measure the parallax of a star. The annual parallax of Polaris is 0''.52; and the astronomer is supposed to be able, by means of his transit instrument or meridian circle, not over 6 feet in length, with a spider-lined reticle not over three inches from the eye, to measure the minute angle of 0''.52 at the *supposed* distance of 375,000,000,000 miles; and yet it is claimed that we cannot extend a mechanical straight line four miles in length, for the purpose of testing the contour of the earth's surface! This would be equal, if the Copernican system were true, to measuring with the same apparatus, an angle of 15 inches at the distance of 100 miles; .15 of an inch at the distance of one mile; or to measuring by any process, an angle of .00034 of an inch at the distance of 12 feet, or .000028 of an inch one foot away, or .000009 of an inch 3 inches from the eye—the space between the eye and the reticle of the meridian circle. This last requires 9 times greater accuracy than that necessary to eliminate an angle of .000082 of an inch! The attempt to measure the distance of a star 375,000,000,000 miles away, from the basis of the supposed diameter of the earth's orbit—185,000,000 miles—is equal to attempting to measure the distance, by triangulation, of an object 750 miles away, from a base line only 2 feet in length; that is, the sides of the parallactic triangle would be 2,000,000 times longer than the length of the base—and yet the astronomer claims that more wonderful feats and still greater accuracy are possible!

When Christendom boasts of its civilization, it conceals the facts of the existence of gigantic evils and of the alarming increase of crime. Western savagery, American barbarism, is expressing itself. Inhumanity is manifest; the love of vengeance is in the human heart; lawlessness prevails in the civilized United States, and the horrors of the Inquisition are repeated. America has a race question, the crimes of Negroes to deal with; but there is a greater proportion of white criminals to the million than blacks. One Negro in Colorado attacked and murdered a helpless twelve-year-old girl; but a heartless, lawless mob of a thousand citizens became parties to the crime of slowly torturing the Negro to death—of burning him at the stake; and the "civilized press" incited the mob to the deed! The sheriff as well as the governor of the state of Colorado, it is said, virtually delivered the criminal into the hands of his torturers; millions of people sanctioned the work of savagery,—lynchers are rarely prosecuted. This is but a single instance out of hundreds where irresponsible mobs "take the law into their own hands" and illegally execute criminals because they are Negroes. No less criminal are thousands of proceedings throughout the civilized world. Human life is cheap—it matters not to the modern mind how many lives are submerged beneath the waves of the stormy sea of humanity. With barbarism rampant; with the thousands of agencies of destruction of life; and with all the factors of oppression and instruments of unhappiness, the civilized world rushes forward to the time of revolution. The church steeples have cast their shadows over the world; and in the shades of perverted religion the

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criminal lurks to strike down his fellows—yet it is said that humanity is one great brotherhood!

Newton was an astronomer and mathematician; and he was a theologian who endeavored to interpret prophecy. He enlarged on the Copernican system of astronomy; but when he came to interpret the book of Daniel the Prophet, modern astronomy failed him, and he was compelled to use the *hollow globe*, with its central sun, as the basis of his interpretations; he held that the language of the prophets was taken "from the analogy between the world natural, and an empire or kingdom considered as a world politic." The *Sphinx* thus reviews the conclusions of Newton concerning prophecy: "The heavens and the things therein representing thrones and dynasties; the earth and the things therein, the inferior people; and the lowest parts of the earth, the most miserable of people. The sun is put for the whole race of kings, the moon for the body of the common people, and the stars for subordinate princes and rulers. In the earth the dry land and the waters are put for the people of the several nations." A king is the *center* of his kingdom; a king is represented by the sun. From the king, from the center, the radial lines extend to the body of the common people—to the circumference, the *moon*, the shell with its dry land and water; and between the king and the people are the subordinate princes and rulers, as the stars are between the central sun and the earth. This is the Cellular Cosmogony; it is the Koreshan form of government, the form of the divine Kingdom, concerning which Newton wrote. If the Copernican or Newtonian system of astronomy was worth anything—if it were true, it might have been taken as a scientific basis of Newton's interpretation of prophecy; but he could not make his own astronomical conclusions fit any idea of the divine Kingdom!

In 1897 we surveyed a straight line on the Gulf coast of Florida, for the purpose of proving that the surface of the Gulf is concave; we might have taken the word gulf itself and demonstrated the concavity of that great body of water. Ships sail on the bosom of the ocean. Percival said, "On thy fair bosom, silver lake, the wild swan spreads his snowy wings." We cannot use the word gulf, nor the term bosom of the ocean, without at the same time conveying the idea that water is *concave*. The word bosom, as applied to other things than the human breast, means any deep or enclosed place, or supporting surface; as the bosom of the earth, or of the deep; an interior; an embrace; the curvature of a sail swelled concavely by the wind! The "bosom of the church" is its loving or affectionate embrace. Our word gulf is from the Italian *golfo*, which is from the Greek *κολπός* (*kolpos*), which means, according to Liddell and Scott's Lexicon, the bosom or lap; also mother's womb; a fold which serves as a pocket; any bosom-like hollow; a deep hollow between waves, or the cavernous depths of the sea; a bay, a deep retired vale. And according to Donnegan's Lexicon, the same definition is given with the additional words, "a deep bay, a deep hollow; a hollow;" while the verb *κολπών* (*kolpoo*) means to form into a bosom, to distend sails—and distended sails are always concave to the direction of the breeze. These words with their definitions convey the idea of *hollowness*; and thus language *forces* the people to say that the oceans, as well as the earth, are concave—the same as the use of the term "inhabitants of the earth" implies that we live on the inside!

The researches of archaeologists among the ruins of ancient cities and temples, the general opening of tombs in Egypt, Palestine, and Babylon, are indications of the coming resurrection. The Palestine exploration expedition purposes opening

the tombs of Abraham and other patriarchs and prophets—tombs in which life was never placed, and from which no life will ever come. The resurrection is from humanity; Jesus was the resurrection—he was developed from the human race, and he was the resurrection of thousands of people, the involution of the Jewish race. The tomb of Abraham stands today; it has endured the ravages of decay through dispensations, until Abraham comes to life in the nineteenth century, in the United States. On the plains of Murghab, in Persia, near the city of Persepolis, is the tomb of Cyrus the Great, the king of Persia; the tomb has stood until Cyrus is resurrected to fulfil the prophecies concerning him. Cyrus in the Persian, is *Kur'ush*; Hebrew, *Koresh*; Babylonian, *Kuras*; and in the Greek, *Kuros*. In the Persian and Hebrew it means sun, while in the Greek it means lord or ruler; Adventists looking for the coming of the Lord would do well to look for a *name* to correspond! From a line of kings ruling in Assan, Cyrus the Great came; and today Khorassan, in Persia, geographically contributes to his memory; while there arises in America a new system, a new kingdom, which is called Koreshan, to perpetuate the memory of CYRUS for all ages to come!

When a city becomes so corrupt that a clergyman is able to see that something is the matter, it must be corrupt indeed! A Chicago preacher has just waked up to the fact that "the wickedness of Chicago is appalling. A greater center of devilism is not to be found on this continent," and wants the people to put on sackcloth and mourn in ashes. Let the clergymen first put on garments of burlap and coffee sack—let a revolution begin in the pulpit, then perhaps the people in the pews as well as out of them may improve on the present! The Jewish clergy were too proud to recognize the Christ in the wickedest city of nineteen hundred years ago; the forces which gave the primitive Christian church its impetus, rebounded against the prejudices of the priesthood, scattered the people, and destroyed the nation. The modern church is called upon to heed the Voice; the clergymen are deaf and the people are blind—and yet Koreshanity will succeed in obliterating the evils and corruptions of society which the modern church has permitted and created.

Modern society, with all its moral and educational institutions, is responsible for its criminals. The greed of commercialism runs to seed in the burglar, the train-robbler, the highwayman, and the holdup; and licentiousness must have its victims in the bonds of matrimony or out of them. In the crimes and horrors perpetrated by the criminal classes are reflexed the mind and heart of the people at large. The rogue's gallery contain pictures of general human depravity, and the pages of the press, with its records of crime, mirror the very core of modern society. The criminal is not wholly responsible; he involves what is contained in the people—and the external horrors are no worse than the spirit of crime and inhumanity generated in the minds of the millions. The criminal expresses what the impure have thought and wished to do. Let the character of humanity be revealed! Let society be photographed in the deeds of today, that on the morrow the world may heed the lessons of law and of love!

Dr. Hudson, who has undertaken to demonstrate the difference between the objective and subjective minds, and to trace all spiritualistic phenomena to the subjective mind in the human brain, says he can find no facts to sustain the doctrine of reincarnation. It is but a step from his position to that of christian science, which assumes that there are no facts to sustain incarnation or embodiment! If the subjective mind finds it necessary and advantageous to dwell in human brains during a

period of one generation, it occurs to us that the same mental substance of the subjective mind would find it just as necessary to dwell in brains during the coming generation, and seek to avoid being vitiated in the atmosphere. Hudson cannot see the facts which support the idea that mentality is inseparably connected with its co ordinate base—brains; neither can the blind man see the stars!

The Chicago *Tribune* estimates that the total annual waste of food and fuel through carelessness, disorder, and lack of economy, amounts to \$175,000,000, and that the stuff thrown away would support 350,000 families at \$1.50 a day. In other words, one half of the population of Chicago wastes more than is necessary to maintain the life of the other half. But this waste is but a fraction of the total loss—all is wasted that is not properly utilized for the benefit of the people at large, and especially for the producer. That which is made to enrich the thief and to degrade and oppress the poor is worse than wasted. The competitive system is responsible for all the wastes of the products of industry!

The nineteenth century has developed some remarkable profligates and spendthrifts—notably, Pullman's two sons and Count Castelane, who married Anna Gould's millions; they are dudes—imbeciles, who are unfortunate in being born in luxury. The kind of insanity which afflicts the spendthrift is termed by the medical world as "Coenæsthesia." This lets them down easy—call a disease by a Latin name, and its cause at once becomes mysterious!

Bishop Potter would solve the labor problem by having the employer and employee become thoroughly acquainted with each other. It is of no benefit to enforce a remedy that is worse

than the disease. The wolf got acquainted with the lamb, and it was all the worse for the lamb; and even if the wolf could be restrained, the lamb would always remember that "familiarity breeds contempt." The quickest remedy is to abolish the wolf!

Every circumference must have a center, and every center must be environed by a circumference; this is the law of the geometry of form. The existence of the universe necessitates the limitation of its greatest form, because radii of circles cannot be infinite in length.

The Leonids have again failed to fill their appointment as advertised. Perhaps some astronomical Barnum is making a more extended tour in other worlds with his meteoric circus than at first contemplated, and has gotten beyond the gravity of our solar system!

Authorities give the definition of the word *κοσμος* (*kosmos*) as "the universe; the earth," because, as according to the Koreshan Cosmogony, the earth and the universe are one and the same—the earth is the physical environ of all that the universe comprises.

A man's worth to society depends upon the amount and kind of service he renders to his fellows. He is worthless who serves only himself.

The astronomers have been shooting stars again with their telescopes and cameras, but they failed to bring down the meteors.

The time is at hand when the people will demand the abdication of the money kings.

All lines of logic lead to Koreshanity.

## Editorial Discussions and Miscellany.

THE EDITOR.

### The Stars in Koreshan Astronomy.

EDITOR FLAMING SWORD:—If the whole heavens are inside a shell about 8,000 miles in diameter, the stars would have a different appearance in Europe from what they have in America, I would suppose; that is, they could not appear in the same position to the European that they would to the American. For instance, in the constellation Lyra, the double and quadruple stars would not seem to hold the same place in the heavens at the same time, to astronomers on different continents.

Take, for instance, the quadruple star Epsilon Lyrae; when viewed at the same hour by as tronomers thousands of miles apart, it presents the same appearance. The four stars comprising it hold the same position to one another wherever viewed at the same time, however far apart the observers may be.

Could this be the case if these stars were possibly less than 2,000 miles from us? It is asserted that the stars in each pair of these four stars are hundreds of years revolving around each other, and that the pairs are thousands of years making a complete circuit about an invisible center. I do not see how anything but immense distance could account for this phenomenon. Viewed from the two ends of a base-line longer than the distance to the stars at the same time, must present a different appearance—at least it seems so to me. Be so kind as to explain how this agrees with the doctrine of Koreshanity.—J. F., Springfield, Mo.

If we were to attempt to explain the phenomena of the Cellular Universe from the basis of mere mechanical motions of the sun, moon, planets, and stars, there would be many a missing link between conclusion and fact. Modern physics is not true—hence it is in conflict with Koreshan Astronomy; and when one begins the study of the Koreshan System, the assumptions of the old school must be completely eradicated from the mind.

If light were propagated in straight lines; if our view of the heavens were unobstructed by the sea of hydrogen, so that we might observe stars beyond the surface of the stellar sphere—then the whole heavens would appear very differently from what they now do; every star would have an enormous parallax when viewed from the different continents at the same hour, and the position of each would vary as the distance between observers increased or diminished. The light of the heavenly bodies is propagated in curved lines, and we do not see beyond the upper stratum of our atmosphere. These are two important points to be re-

membered in the consideration of the phenomena of the hollow globe.

That which forms the images of all that we observe must enter the eye. Suppose that we observe the constellation Lyra, with its so called double and quadruple stars; our telescope, in the course of years, will show a change in their relation; but if the eye continually receives the impressions of light from these variables, the minute points would be as constant as the stars, and all the movements of the stars in the constellation Lyra would be represented in the eye. If we could observe the implanted map of the constellation throughout a century, we would see these points of light revolve about each other. Are we to suppose that the actual points on the retinal coat are trillions of miles away, and subject to the action of centrifugal and centripetal forces? Why, no; for they are simply points of light in the eye! But their motion is derived from that which makes the points on the retina.

We perceive in actual sight, the images made on the retina of the eye. The

change of position of some stars in their orbits will manifest corresponding changes in the eye or on the camera plate. That which causes the motion of the star-image we will say is Epsilon Lyrae. Now, what causes the motion of this star—what is back of the star to produce the point in the sky, and its uniform shift in its relation to its companion?

The stars are *focal points of light*. The causes back of them are the earth and the sun; they are pictures upon the stellar camera plate, the heavens which are stretched out as a molten mirror. The fountain of energies which produces the stars is in the central sun, the stars belong to the solar system, and they change in relation to each other as the sun changes in his relation to the equinoxes in their precession. If the shift of certain stars is regular, there is a regular refraction of energies which produces the star. There are corresponding movements of zones of energies in the earth's shell, which manifest in apparent revolution of stars of the double and quadruple orders.

If the movement of a given star can be imaged upon the retina of the eye; if it can be traced upon the camera plate; if it can be diagrammed upon a plane surface to show the angular space its orbit covers, its movement in the sky must certainly correspond. If a star may be a minute point of light in the eye, and move in an orbit, it can be a minute point of light in the sky moving in an orbit—without the necessity of supposing that its magnitude is immense or its distance inconceivable!

The stars are located on the star sphere of force, which is as definite as the retinal coat of the eye; and the reason that so few stars have any parallax at all, is because they are nearly all in exactly the same plane or sphere. The stars in the constellations manifest their familiar figures to observers on different continents at the same time, because the *convex* sphere of the heavens, through specific laws of physics and perspective foreshortening, appears as a *concave dome*, embracing one hemisphere of the entire star field.

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**The Irl R. Hicks 1901 Almanac.**—Whatever may be said of the scientific causes upon which the Rev. Irl R. Hicks bases his yearly forecasts of storm and weather, it is a remarkable fact that specific warnings of every great storm, flood, cold wave, and drouth have been plainly printed in his now famous Almanac for many years. The latest startling proof of this fact was the destruction of Galveston, Texas, on the very day named by Prof. Hicks in his 1900 Almanac, as one of disaster by storm along the gulf coasts. The 1901 Almanac, by far the finest, most complete and beautiful yet published, is now ready. This remarkable book of near two hundred pages, splendidly illustrated with charts and half-tone engravings, goes as a premium to every subscriber who pays one dollar a year for Prof. Hicks' journal, *Word and Works*. The Almanac alone is sent prepaid for only 25c. Order from *Word and Works* Publishing Company, 2201 Locust Street, St. Louis, Mo.

## The Flaming Sword.

### Koreshanity in Masonic Temple.

Synopsis of Lecture by Koresh, before the Anthropological Society, Chicago, Nov. 18, 1900.

The subject chosen for the occasion was "The Science of the Soul;" and before a representative audience of scientists, physicians, lawyers, and others, KORESH delivered a fine address, beginning with the statement that there are two general classes of people in the world today: one (denominated christian scientists) which believes that there is no matter—all is spirit; while on the other hand, the materialist declares that all is matter. Between these two extreme poles there is an equatorial region, or a class of people recognizing the existence of both matter and spirit.

The materialist does not believe in miracles, and yet he asserts that atoms of matter—which he holds are inert—evolved themselves into a complete universe in the following miraculous manner: Matter, which originally existed in a chaotic, shapeless mass, awoke one morning and said to itself, "I am tired of this monotony, and I think I will move." Accordingly, it moved, and continued to move until it had evolved first, the protoplasm, then the monkey, and finally, man himself. This materialistic conception, the speaker characterized as beyond any of the Biblical miracles which are so frequently scoffed at! Miracle is a Latin word, meaning simply wonder or astonishment. The electric light was a miracle when first introduced.

The atomic theory was next discussed, and the premise of modern chemistry—the indestructibility of the atom—was shown to be fallacious. The match (used as an illustration) is composed mainly of silicon, no carbon entering into its composition. When ignited the silicon is consumed, and the precipitate or ash is found to consist chiefly of carbon. Whence came this carbon? It was not in the match. Certainly there has been transmutation of substance; there is no other accounting for the phenomenon.

The light and heat in the flame of the match correspond in a measure to the combustion continually taking place in the brain, which generates the intellection and affection (light and heat) in the human mind. The soul of a personality may therefore be said to be the intellection and affection of the personality. Spirit, soul, and body were denominated by the Greeks as *pneuma*, *psuche*, and *soma*, respectively; *pneuma* being masculine; *psuche*, feminine; and *soma*, the body or environ of their operations.

So long as the material substance of the match remains it may continue to burn, if the oxygen and nitrogen of the atmosphere and its energies are supplied. On the other hand, be the supply of oxygen, nitrogen, and energies ever so great, no combustion can be kept up except the supply of material fuel be replenished; thus

the necessity for the recognition of both matter and spirit. Every atom of matter was shown to possess a degree of consciousness; the union of hydrogen and oxygen in the production of water being, in the lower domain, according to the same law which is operative in the union of the sperm and germ in the production of the human species.

At the termination of the lecture, opportunity was given for five-minute criticisms upon the discourse, after which KORESH took the stand in reply to his critics. The time being so limited, he was unanimously requested to lecture again on November 25, at the same place, upon the same subject. This he kindly consented to do; and we await the time with much interest.—A. H. A.

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### Usury Condemned by Reason.

A Gigantic Evil that Enriches the Few, Im-poverishes the Many, and Wrecks Nations.

Adam Smith, and all economists after him, agree that what a man earns is his proper wages. Statistics show that one half, and probably more, of the present earnings of labor goes to pay usury that nobody earns. To speak of money earning, or, as Shakespeare has it, the "barren breed of metal" producing, is to talk nonsense. But has not past labor, as it is called, or capital, a right to a share in the proceeds of labor? There is where we join issue and say, in the form of money, it never has any such rights except in the case of partnership, where the parties divide the risk.

There is a distinction, too often overlooked between the capitalist and the employer or business manager. The latter—from the responsible and extremely valuable kind of labor he performs and the risk he must run—is justly entitled to much larger wages than other laborers; but beyond pay for wear and tear of buildings and machinery, and necessary expenses of insurance, if he has any, and of taxes of various kinds, with something added for risk, he has no right to compensation for use of capital. Laborers, forgetting this distinction between employer and capitalist, often blame the wrong man, and the poor employer, between the blind fury of the laborer and the grinding avarice of the usurer, is the most oppressed man in the community.

But men will not loan anything else for no compensation; why should they loan money? Money is not property, in the ordinary sense, but the legal instrument for the exchange of property. The law of its creation only contemplates it in that light. The holder of it has that which will procure for him, in consequence of this legal power, anything else he may desire, and with which, if he hoards up a sufficient amount, he can take all he pleases of every other kind of property at his own price, since the quantity of money

in circulation fixes the price of all kinds of property. The design of money and the good of community whose united will gives this power, do not contemplate men's hoarding money.

When men turn all their other property into money and let it out on usury, they in a sense hoard it instead of spending it, as the very institution of money contemplates, and as the good of community requires. They use a power given by community, the benefits of which, beyond simple use, as Gladstone says, belong to community, to amass fortunes for themselves at other people's expense. No other kind of property has such power. Piling up other property, except land titles, which we shall discuss hereafter, does not affect the value of other property, or even enable the holders to get what they please for that particular kind, unless they can create a monopoly.

Money spent is free to fulfil the design of its creation. Money put out at interest is hoarded, and yet used to get something for nothing. If one buys a horse he must also buy harness, wagon, and various tools or implements; he must build a barn, procure food, and expend labor on him to get any good of his money. In addition to all this, to be sure to get his money out of him, or them, he must pay somebody for insuring them. He can't get them insured for what they cost, and is liable to lose all at any moment. If he lends either or all of them, or any kind of property except money, he ought to get hire for them, which will not be usury if the charge be not too great, but will be pay back for the money put into them. The exception to this is where things are returned in kind, as "victuals."

The usurer requires that his money be insured to several times the amount of the principal and interest, and that the man who thus insures his money, pay him a heavy compensation every year besides. The fact that usurers collectively must be paid an enormous amount of money every year, while they hold in their hands the power of fixing the prices of all commodities, works unutterable oppression in the country.

There can be no such thing as a normal price of commodities where markets are always glutted with all kinds of property, required to be sold at any price they will bring to pay usury. No amount of protection ever has saved or can save such a people from poverty; and the less money usurers allow to circulate, the greater the distress, and the more certain and rapid the ruin and destruction. This is the verdict of history as well as the deduction of reason.

In Greece, in the time of Solon, (Smith's "Greece," chapter ten, pages 11-12), through the means of usury the poor had lost all their property, and in many cases were held as actual slaves by the rich. By his celebrated law, called Seisachtheia, or shaking off of burdens, he cancelled all

contracts by which lands or persons had become obligated for debts, and thus prevented an actual uprising of the poor against their oppressors. He gave still further relief to all classes, except the bondholder class, by lessening by *flat* the value of money something over one fourth, a measure which, like many others of like character in the history of nations, ancient and modern, did not have to be undone.

Tacitus' Annals, Book 6, chapters XVI and XVII, says:

"Usury was, in truth, an inveterate evil in Rome, and the cause of ever-recurring discord and seditions. \* \* \* Afterwards, by a regulation of the tribunes, it was reduced to one half, and at last usury was forbidden."

It was afterwards restored, and was one of the causes of the nation's downfall. Usurers called in their debts and hoarded their money, causing great distress; but finally

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the "emperor brought relief by placing a sum of a hundred thousand great sestertes" where it could be borrowed without interest, by giving landed security to the people to double the value of money loaned. When usurers found they could not have their own way, they too were glad to lend their money without usury."

Without doubt, such would be the case everywhere were usury abolished. Even without usury the money-lender would have a very great advantage over other property-holders. The very fact that he could claim his dues, which are the whole amount of his property in money, while all other property was liable to sudden depreciation in money value, would be a great advantage given to him, not by his property as property, but by community at its own risk.

The Roman law at one time required all money-loaners to invest in property three

fourths of their money. As money was a creation of government, it certainly had such right over its own creature. The effect of such law was to pour out the hoards and set money free, so that it could accomplish the design of its creation—effect exchanges. The government that secures the actual freedom and independence and equality of its subjects will strictly forbid all money-lending, whether for usury or not. We learn from Cicero, that usury and debt were the principal causes of the conspiracy of Cataline.

Tacitus says in his "Germania," that usury was unknown among the Germans, and that that other law of God against land monopoly prevailed, land being a common possession. He says that the Romans had fought with these free Germans for over 240 years, and had never finally conquered them; that they had been a greater barrier to Roman ambition than all the kingly governments of the East.

Let the shoddy aristocrats of the country who are now longing for a strong government, as they phrase it, and a standing army to protect them and their ill-gotten gains from their fellows, whom they have robbed, make a note of this. The strongest government in the world is that of a free people, protected in their lives and means of properly sustaining life. The government that properly does these things may safely reckon upon an earthly immortality, as it will have the favor of God and man.—From "National Suicide," by Prof. O. F. L'Amoreaux.

\* \* \*

### The World's News.

Nov. 14.—McKinley promises cabinet another four years.—New York stock brokers fail; rumors of defalcation of \$200,000.

—Chief of Chicago police may be involved in loan shark schemes.—Bucket shops and gambling concerns flocking to London.—Senator Davis ill at St. Paul.—700 mining engineers strike at Terre Haute, Ind.; throws 7,000 miners out of employment.—

Nov. 15.—Cabinet recommends reduction of war tax.—Episcopalians make ruling against divorce.—Czar of Russia sick with typhoid.—Kruger arrives at Port Said; may be the "Flying Dutchman" to Europe.—

—Nov. 16.—British bankers declare that Americans shall not capture Britain's new war loan.—Spanish-American convention ends after discussion of subjects of arbitration and commercial relations.—Croker joins an anti-vice movement in New York!

—Mob seeking to lynch a negro near Denver, Colo.—4 Leonids seen by observers in Chicago.—Nov. 17.—Convicts attempt escape from Leavenworth (Kan.) penitentiary.—Savage mob burns Preston Porter, colored boy, at Limon, Colo.; chained to an iron post and is tortured by flames that slowly devour; no interference on part of sheriff or state authorities.—Highwaymen and burglars at work day and night in

Chicago without police interference.—Apache Indians attack Mormon settlement in Northern Mexico.—Prince Tuan, of China, sentenced to life imprisonment.—Nov. 18.—Election results stimulate gigantic concerns to greater activity.—Newport, Ky., cashier and \$200,000 gone.—Lord Kitchener adopts Weyler policy in South Africa; holds that he must concentrate Boer farmers in order to put down rebellion! Another horror of Christian civilization!—Croker begins a sham crusade against New York vices.—Boers continue fierce fighting in all parts of South Africa; British army of 200,000 reported unable to conquer the Boers.—Gen. Miles advocates a large standing army.—King of Sweden failing mentally.—Nov. 19.—Scientists experiment in telephoning without wires near Minneapolis.—Church societies begin work of taking religious census of Chicago.—U. S. begins vigorous campaign against the Filipinos.—23,000 Chinese soldiers said to be concentrating to oppose allied troops.—Big boom on in Wall street.—Nov. 20.—New York horse show opens.—U.S. sends two war-ships to Turkey to collect indemnity.—Geo. H. Phillips is the new corn king.—New rebellion reported in South China; organization of 40,000 Boxers said to be under way.

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### The Flaming Sword's Exchanges.

**The Arena.**—Persons interested in psychic phenomena will be interested in the December *Arena*, which contains a paper contributed by Prof. James H. Hyslop, of Columbia University, New York; he suggests the importance of his subject, and appeals for support while continuing his investigations. Other contributions are: Remedies for Trust Abuses, by Prof. Frank Parsons; the Greatest Black Man known to History, by B. O. Flower, whose editorial notes on the Topics of the Times, are strikingly suggestive; The Problem of Human Equality; The Land Question and Economic Progress; and the usual departments. 25 cents a copy. Alliance Publishing Co., Life Building, New York City.

**Leslie's Weekly.**—In the special Thanksgiving issue, just out, appears a full-page photograph taken by a special photographer at Canton, O., at the home of President McKinley, showing the latter in the act of signing his latest Thanksgiving Proclamation. Other illustrations include a picture of the President going to the polls at Canton; a double-page of photographs, and a striking page of the tremendous excitement in New York on the night of the Presidential election; a page devoted to pictures of a turkey farm in Ohio; Thanksgiving at Manila; besides new departments, devoted to women and children, the drama, etc.

**Health Culture.**—Among the many interesting and helpful contributions and editorials on subjects of practical hygiene, in the November number, may be men-

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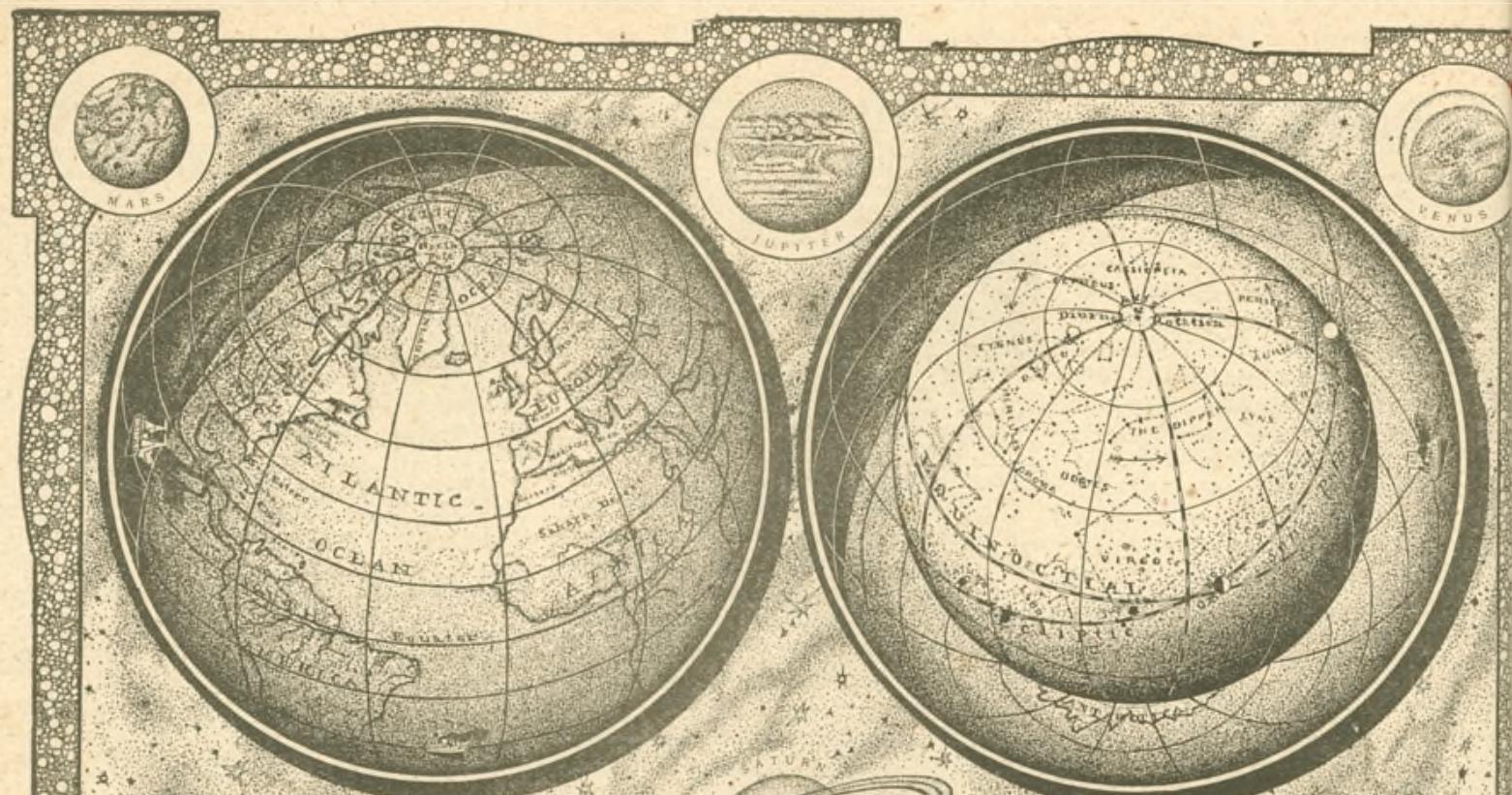
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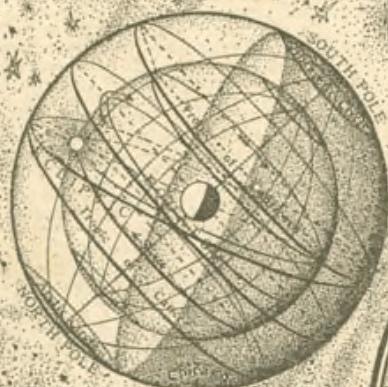
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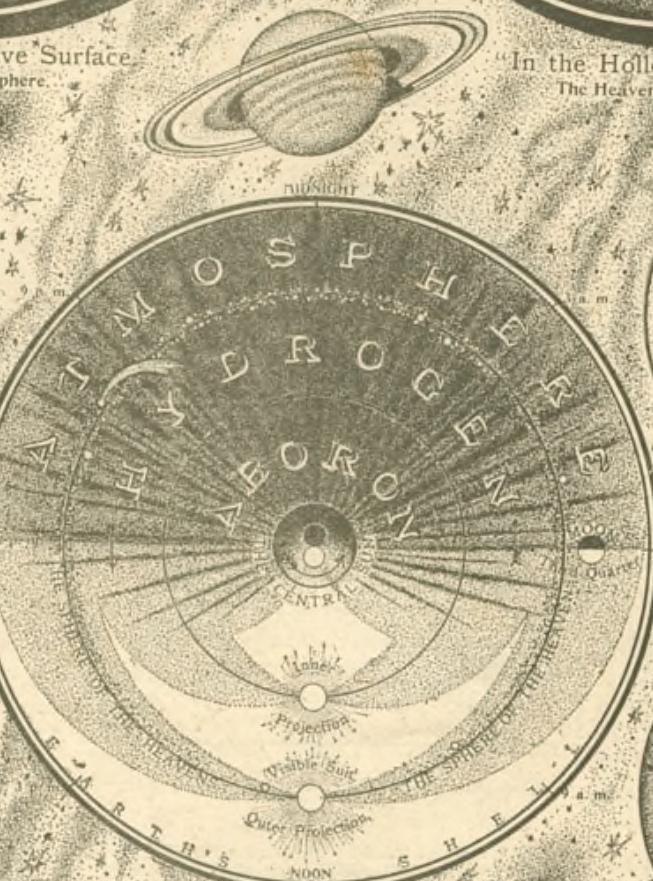
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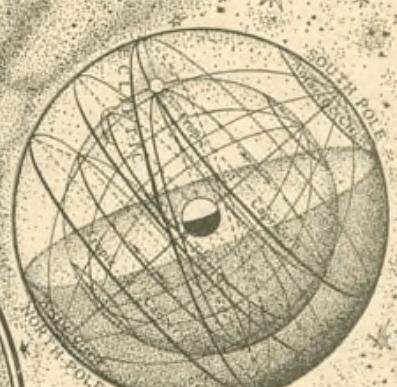
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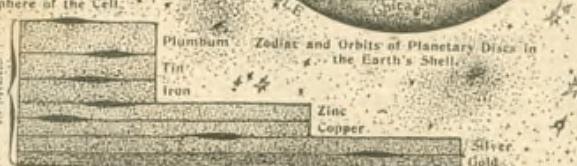
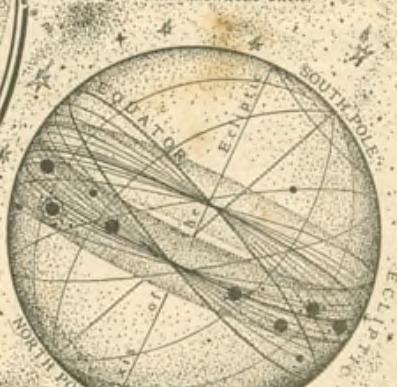
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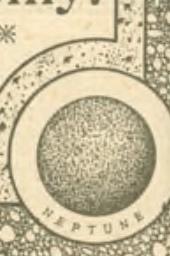
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